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PHILOSOPHICAL AND MORAL DEPARTMENT.

PROBLEMS.

SEVENTH ARTICLE.

Boston, January 4, 1858.

That must be admitted as a sound maxim which requires us to account for all the phenomena we witness, by laws which operate in this world, when such laws are present with us and well known; and hence, in accounting for what all mediums do, we must first examine all the susceptibilities and powers of the nervous system; and when we find things said or done, which the medium did not, or could not say or do, we may then, and not till then, allow such things to be said and done by the inhabitants of another world. And I am happy to find some of the most popular media are now beginning to adopt precisely this view of the subject. In a lecture which Miss Emma Hardinge delivered in Cincinnati, December 8, 1856, she is reported to have said:

"There is the spirit circle, where the battery is complete around the medium, and where forces are derived from different sources, no medium has ever yet been known to transcend her normal capacity by a fact that amounts to inspiration which enables her to bring her own latent powers into a more exalted condition."

This I conceive to be a manifest approach to the correct estimate of what mediums do. The exception here referred to is never susceptible of proof, and when it is admitted that nothing is ever uttered through any medium which transcends his or her normal capacity, when that capacity is brought "into a more exalted condition," it is what I should call somewhat of a common sense view of the subject, for we have seen that the functions of the medium's own mind may be "exalted" or "impaired" by his own belief, his own thoughts, his own ideas of Spirits, real or imaginary.

But when it is admitted that departed Spirits do communicate with mortals through media, how are the contradictory falsehoods and falsehoods in such communications to be most satisfactorily accounted for? Various theories have been suggested, some even of which I have noticed, and have found them unsatisfactory. And here is another:

"My guardian Spirits do respond to me, but they have never deceived me in any way. Other mortals get falsehoods, but I never do." This is the language of many, when they mentioned their experience with the Spirits; but as we shall see, this theory solves nothing. For, (first,) it is not certain that you have ever had any communication from your "guardian angels," whatever. You take for granted that which is not susceptible of demonstration. You do not, and can not, know who or where these invisible personages are, with whom you think you have held conversation. You must not take for granted what remains to be proved. You may "hope," and "trust," and "believe," what you will, but your credulity is one thing, and demonstration is another, and a very different thing. (Second,) Multitudes of those considered "great mediums," have held intercourse for a series of years with Spirits purporting to be their "guardian Spirits," and near and dear Spirit friends, but following up the investigation, they have detected one falsehood after another, until they have satisfied themselves beyond all doubt of these two facts: First: That whatever or whatever these Spirits are, they were not their relatives nor their guardians; and secondly, that these Spirits are of that grade which are near the earth, and which seek for nothing so much as to tempt and control the bodies of mortals; and what these Spirits say and do has this object most in view. But, third: The notion, that our "guardian Angels" cannot get at our minds, without annihilating the selfhood of some medium, is equally absurd. I need no medium between myself and my loved friend. Fourth: The operation of this perception (that we are never deceived by Spirits) is deceptive. And yet how common it is to hear certain Spiritualists speak in this manner, as if they were the counterpoise of harmony, and the liberation of the angels. "My guardian Spirits have never deceived me!" This may indeed be true for it remains to be proved that you have any such guardian Spirits as you suppose; or if you have them, many things they may have said you are not susceptible of proof, whether they be true or false. But you say, perhaps, that "the Spirits, wherever they are, have never failed to you, so far as you know." Ah! but you are ignorant of the important consideration, when you say, "as far as you know," that the Spirit gave you any name or address, or that the Spirit gave you any name or address, or that the Spirit gave you any name or address.

falsehood, "as far as you know," as false as the thousands of similar utterances from Spirits have been. But (fifth) you may never have approached the whole subject in that manner which is necessary for ascertaining whether the thing was really what it purported to be or not. It is with Spiritualism as with science—

"A little learning intoxicates the brain,
But drinking largely, sobers us again."

The "old stagers" in Spiritualism do not often boast of never having been deceived by Spirits. This is language most often heard from the lips of young converts and of mediums, or of a class of persons who have never put themselves in a position for examining Spiritualism as a whole. Listening to a few "raps," or conversing with a few "familiar Spirits," through a medium, is not the whole of Spiritualism.

We may, therefore, admit that there may be cases where mortals have carried on communication for a series of years, without meeting with anything in particular to excite the suspicion of falsehood. This is usually the case with all, to a certain extent, who become charmed and fascinated with this all-powerful idea of holding intercourse with the dead, and especially with some beloved friend or relative who has been laid in the grave. Many such have I known, and yet they now look back with loathing upon the falsehoods and "the fantastical tricks" which these so-called "guardian Spirits" have played upon them. These are the Spiritualists who have been made the wiser by their experience in Spiritualism, and now they perceive more clearly than formerly, that in order to estimate these "spiritual communications" correctly, we must not confine our observation to a corner, we must not remain cooped up in our own chamber, but should look abroad upon the vast ocean, upon which we have been launched, and bring within our observation all the phenomena included under the name Spiritualism.

LA ROY SUNDERSLAND.

NUDE MATERIALISM. No. III.

BY DR. GREGORY.

SENSATION: PRIMARY AND SECONDARY.

In the foregoing sections we have endeavored to establish a conviction, that every phase of Thought is the result of physical stimuli operating upon physical organization—with what degree of success the reader must determine. Let us now proceed to a consideration of the most important phenomena of human consciousness, taking for a basis the principle affirmed in the above proposition. Whoever will strictly attend to and observe what passes within himself, will find that thinking, in general, or having, or forming notions and ideas, (with whatever degree of attention, or even in the most abstracted manner,) is no other than having secondary sensations of objects, of which we have had immediate actual, or primary sensations previously, through the medium of one or other of the organs of senses. The rationale therefore, of the whole human understanding (perception, memory, imagination, judgment, or any other faculty of the mind,) is entirely deducible from those primary and secondary sensations.

Every mental state, or state of consciousness, is a real sensation or modification of feeling.

There are five distinct external senses. Each requires a different medium. Each requires a different state of matter. Each gives rise to a different mental state.

There are solids which affect the touch; liquids which affect the taste; aeriform fluids which affect the smell, sonorous vibrations which affect the hearing, and light which affects the sight. All these are strictly modifications of feeling. By means of the tongue and palate we feel a taste; by means of the nostrils we feel a smell; by means of the ears we feel a sound; and by means of the eye we feel the influence of light. Beside the more obvious applications of the sense of feeling, denominated Touch, which indicate roughness, smoothness, hardness, softness, dryness, moisture, and *Acgenus omnis*, together with the general sense of resistance, there are several other less obvious modifications of feeling—such as hunger, thirst, drowsiness, fatigue, &c. which can not of course be classed under the head of external touch, but which are nevertheless results of a direct and specific action upon certain appropriate nerves of sensation, having their extremities internal, as relating to the muscular and cutaneous systems, but evidently external, in relation to the sensorium or seat of consciousness.

With respect to the perception of the degrees of temperature, it is evidently by actual contact of a heated body to the nerves of sensation. We insist positively upon this, in opposition to those who deny it on the ground of heat or cold not being a material agent, but simply an attribute like form, size, color, &c. We grant the premises, but dissent to the conclusion. Form, size, &c., must exist in some subject—otherwise they do not exist at all. So of heat—it must exist in some subject, (in which to come in contact with our organism,) otherwise it can not exist at all. It must be heated something; we can not conceive heated nothing.

The modifications of sensation here briefly alluded to, have been considered by some physiologists as constituting another species of sensation—a sixth sense, so to speak; but which they are in reality a distinct species, or merely a variety of the general sense, is of no consequence in the present inquiry. It is sufficient to have given this slight indication of them.

By primary or actual sensation, is meant our consciousness of the presence of an object, either in the more refined and subtle media of light and air, or in the grosser or more palpable, as in smelling, tasting, and touching. Its secondary sensation is meant our consciousness of the re-presence, or representation of the object, when we think, or fancy we see, smell, taste or touch, or feel again in our consciousness.

How these impressions, which result in sensation and consciousness, are carried along by the nerves to the brain—whether by vibration of their finer thread, or by an exhalation of some fluid contained in them, although highly interesting is not now the question. It however seems extremely probable, if not positively certain, that what has been termed the animal spirits, vital principle, or nervous fluid, consists of electricity, galvanism, or magnetism, or some modification of one or all of them, if indeed the three be not truly identical. Be it to maintain any hypothesis on this subject is not at present our object.

In all primary sensation, an impulse from the object upon the medullary ends of the nerves is absolutely necessary, whatever organ of the senses they belong to; as upon those of the retina of the eye, the portion of the auditory nerve, the papilla of the skin, and in the manner of the others.

Phrenologists arrange the faculties of the mind, or, in other words, our states of consciousness, into the two classes of feelings and intellectual faculties. The feelings are divided into propensities and sentiments, and the intellectual faculties into perceptive and reflective.

Now this (as a matter of classification to facilitate the theory of phrenological organs) is no doubt a convenient arrangement; but without clear and distinct explanations and definitions, it leads us to draw the false inference that propensities and sentiments are feelings, but that perception and reflection are not feelings. This is, I believe the general inference, and that it is erroneous will easily be seen from a very simple analysis.

We frequently say, "We think so," when we have a certain opinion, or when we have formed a certain judgment. To form a judgment, whether true or false, is an act of thought, and this act consists in feeling that there is a certain connection—a certain relation—between two subjects or attributes which we are comparing. When we think that a man is good, we feel that the quality good agrees with that particular man. To think in such a case as this, is nothing more than to perceive a relation of agreement or disagreement between two ideas—in other words, to feel a relation.

Again, we say "we think of an event which took place yesterday," when the idea of that event strikes us. To think in this case, is to experience an impression of a past event, or, in other words, to feel a remembrance.

From which it is evident that to think is to have perception or ideas; that our perceptions and our ideas are states of consciousness or feeling; consequently to think is to feel.

RATIONALE OF MEMORY.

Let us now examine the nature of memory—a faculty so universal in its application that we may safely say that no mental operation could be carried on for a moment without its assistance. Every state or affection of consciousness which the human mind can experience, (with the exception of primary—actual, or immediate sensation) must involve some degree, phase, or modification of this important faculty.

MEMORY IS SECONDARY SENSATION.

Primary sensation consists of being affected by an actual sensation, impressed by an external cause; and secondary sensation consists in being affected by the remembrance of that sensation. But this remembrance is itself a sensation, for it is a thing felt—it is an internal sensation. When we experience a primary sensation, the original movement operating on the affected organ, produces a corresponding motion in the nervous center, which is the seat of that particular sensation, and is its appropriate organ. Thus primary sensation is produced by the impression of an external object or action upon the external organs of sense, which act upon the nervous apparatus in connection with it, so as to transmit it to the brain, causing such a motion in its fibers, or such an alteration in its posture, frame or disposition, as to produce a consciousness of the existence of the object or action.

Secondary sensation is the result of a similar series of motions being produced in the nervous system and brain, as had been previously experienced in the case of primary sensation. Therefore, memory, or the recollection of any object, action, or occurrence, is occasioned simply by the nervous system and brain being put into a similar posture, frame or disposition, or passing through a similar series of motions as when the external organs of sense were originally impressed by the presence of that particular object, action, or occurrence, which is remembered.

A bell will produce the same sound, whether the rope be pulled by the middle or by the end; so a nerve will produce a similar sensation, whether it be stimulated in the middle or at its extremity. This is well exemplified in the case of persons who have suffered amputation of the leg, and who frequently imagine they feel a sensation in the toe or the foot of the limb they have lost.

Primary sensation is always produced by stimulation from the external extremity—secondary sensation by stimulation from some internal portion of the nerve of communication.

As the materials of our bodies (the brain and nervous system inclusive) are undergoing a continued series of slow and imperceptible changes, it follows that it is impossible that the brain and nervous system can ever be made to resume the precise and exact posture, frame, or disposition of any previous state, and consequently, it is equally impossible that any thought or idea can ever be reproduced precisely and exactly similar to any previous idea or thought, or that we can remember any object, action, or occurrence, with all the precision and exactness with which we originally witnessed it.

We have said that memory consists in feeling the remembrance of past sensation. We must add that it consists in feeling also the remembrance of our judgment, of our desires, of all our complex ideas, and even of our remembrances themselves; for it continually happens to us to remember impressions which were themselves only remembrances.

COROLLARY.

Thus it is obvious that memory is dependent upon, and is, the result of internal stimuli (circulation, heat, electricity, etc.) upon some portion of the nervous system—just in an equal degree as primary sensation is dependent upon, and is the result of, the presence and action of external stimuli upon the organs of sense. There is nothing voluntary in either case; in both the organism is purely passive—it merely acts as it is acted upon.

Association of Ideas and Dreams in our next.

MR. COLES IN HIS OWN BEHALF.

After a careful re-perusal of the various strictures which have been made on me by speakers in the Conference, and by writers in the TELEGRAPH and other spiritual papers, I find that a majority of the speakers and writers have been directing their criticisms at an imaginary or mythical Mr. Coles, who does not in fact really exist. It is true that I am the person aimed at, but as I am not amenable to any of the charges thus far made against me, I have been content to dodge my head, and leave the arrows of the insatiate archers to pass on in quest of the ideal personage to whom they properly belong. What I have already said, I am willing to defend, but I am not willing to sustain opinions I have never held, nor to support a faith I never have adopted. In order to separate the real from the ideal of my faith, I will briefly

review the charges made against me, and show wherein I have been either misrepresented or misunderstood.

First. I am charged with asserting that all mediums are humbugs and impostors. This charge may fit the myth, but will not apply to me. I have never uttered a sentence that by any possibility could be so construed. On the contrary, I have freely acknowledged that the generality of mediums are perfectly honest, although in my opinion they are misled by mistaking the control of an idea for the control of a Spirit. That there are roguish mediums, I believe and know; but I do not believe all mediums are of that character. The strongest charge I ever made was addressed to what are called "physical manifestations." I said that I had never seen a physical manifestation which was out of the power of mortals to accomplish; hence they were not entirely satisfactory to me. It is true that during the first periods of my investigation I saw demonstrations which I accepted as spiritual; but subsequent reflection, and a little more light in the direction of known causes, compelled me to reject their claims to unmistakable spiritual origin. Let me illustrate: Some years ago I saw a common table made heavy or light at one end by a medium's finger being gently pressed upon the table's center. Affixing a balance at one end, the lady medium requested the Spirits to make that end heavy, and it weighed twenty pounds. Again asking the Spirits to make it light, it fell to twelve pounds. Here appeared to be eight pounds of spiritual force, and I and others who saw the fact gave the Spirits credit for that amount. But when, some time after, I tried my *mundane* mediumship on a table in the same manner, I found that I could accomplish the same result. By gently, and even unperceived by the lookers-on, pressing the finger in the direction of the balanced end, that end is made heavy; by directing the force in the opposite direction, that end is made light; by a cessation of pressure, the natural weight obtains again. Anybody can perform this feat. Now I changed my estimate of my former spiritual fact; for what evidence had I that she did not apply the force? I do not say she *did*; I only say I have no positive evidence that she did not. I was honest in my belief; I am now equally honest in my disbelief.

Second. I am supposed to be constantly on the look-out for tricks, traps and deceptions, and as "like attracts like," it is no marvel that I find what I hunt for. This idea is as false as the other. I never in my life went to a medium for the purpose of detecting fraud. When I sat with the Davenport boys for the purpose of seeing a "Spirit-hand," I hoped and looked for a genuine manifestation; but when in looking a little closer than the "conditions" allowed, I discovered the *hand* to be a stuffed glove drawn over the toe of the medium's boot, I was as mortified and grieved as the mediums were, and much more angry. And so with Mr. Paine and his wire-tipped table. I wanted to see a genuine tip, and was sorry to detect the fraud; that is to say, I was sorry there was a fraud to detect. It is true I went to his house with my head full of mundane hypotheses, which I meant to apply as so many touch-stones, but in my heart of hearts I prayed that none of them might be found adequate to the cause, and that I might receive the positive proof I was in search of. I have seen tricks enough to last my lifetime; I ask for no more. What I am in search of, is spiritual truth; and if in my process of investigation I run against the snags of fraud, the fault must be attributed to the grossness of the manifestations, and not to me.

Third. I am believed by many to be a self-selected spiritual witch-finder, and am often addressed by Spiritualists and others, requesting me to go to this, that or the other suspected medium, for the purpose of detecting and exposing their supposed plans of operation. Once for all, I assure my friends that I am no such person. I do not belong to the detective force. From the beginning I have been guided in my investigations by the holy purpose of demonstrating that my father, my mother, and my first-born child still lived, and could communicate with me. That they do live, I believe, but do not know; and although I have as yet failed to satisfy my earnest longings for a communication from them, I have still sufficient patience and faith in the equity of divine law to be willing to wait, and "wait a little longer."

Fourth. I am called dishonest, and a shame-faced hypocrite and traitor, for having once pretended to have been a medium,

and also for having traveled with a medium, holding spiritual meetings, etc., when I now aver that I have no good evidence that Spirits can or do communicate at all. Persons who make such charges do not perceive the possibility of my being compelled to reject to-day the proof which I accepted yesterday. When I acted as a medium, I honestly believed that I was controlled by Spirits. I know that I acted under an influence altogether foreign to my normal self. Favoring, and being in love with the spiritual idea, it was not strange that I should embrace its philosophy and believe its assumptions. It is true my mind alternated between belief and doubt; and I confidently appeal to all who have ever heard me, either in my normal state or when "under influence," if I have ever been slow in freely expressing my skepticism in regard to my own mediumship? I never have claimed for myself so much as my friends have claimed for me. Bro. Clark, of the Spiritual Union, with whom I traveled in 1855-'56, can testify to the many friendly lectures he has given me in relation to my skepticism in my own mediumship. When I believed I was a Spirit-medium, I freely communicated my belief, and was called a fool by my outside friends. When I had doubts upon that point, I spoke my doubts "right out in meeting," and for this have been called a knave by my inside brethren. So, as a believer or unbeliever, I am either a rogue or a fool, and in the estimation of some, both. Between the rocks Scylla and Charybdis, my friends have made a channel so narrow that my poor bark can not squeeze through without being wrecked on one side or the other. By throwing freight overboard, I do not seem to lighten the ship; so I shall let her go down, while I endeavor to swim ashore with neither a shirt nor a character to my back. During my life I have cast my character several times, just as a lobster casts his shell, but have always grown a new one that fitted just as well, and suited me a good deal better than the old one. He who never changes his mind never loses his character, but goes old fogging through the world, and crawls into the grave through the same shell that he crawled into from the cradle.

When I traveled with Mr. and Mrs. Coan, I believed in the lady's mediumship. In the commencement of our travels I had no more doubt that Spirits communicated through her by raps and by writing, than I had of my existence. And even up to the last hour of our enterprise, I firmly believed that Spirits rapped through her. My reasons for changing my belief in this regard, have occurred since our connection ceased, and will be given in a future communication. I claim to have been honest all the way through, and what is more, I shall prove my honesty to that class of minds who will receive facts and fair arguments as proof.

Fifth. I am often quoted as one who denies that Spirits exist, much more that they can communicate with mortals. On the contrary, I believe with all my soul that Spirits do exist, and that they can and sometimes do influence mortals. To what degree I will explain hereafter.

Sixth. One valorous and extremely zealous brother, whose love for "the cause" is excruciating, not satisfied with calling me a hypocrite, a liar, an impostor, and other such gentle epithets, winds up by calling me insane, and advises my friends, if I have any, to put me in some place for safe-keeping. He also vouchsafes the opinion that Mr. Paine's bogus manifestations were of my getting up, and that we acted in collusion, for the purpose of bringing mediumship into disrepute. This friend has evidently a mythical Mr. Coles in his eye, and I shall therefore leave him to fight his own "man of straw," while I address myself to real personages.

In conclusion, I beg to forever take leave of the mythical character in which I have been enveloped by some of the over-heated but well-meaning friends of "the cause." What I have really said, what I truly believe, together with the evolution of my faith, will be given in subsequent communications.

JOHN P. COLES.

ARTIFICIAL PEARLS.—A very remarkable result of perseverance has been lately obtained in the department of the *Messina*, when from a small stream, the enormous weight of 25,000 kilograms of shells was taken during the last season. The scales of the fish are used for making artificial pearls. By an unknown process they are reduced to a kind of lustrous paste called *l'écaille de poisson*, and the French artificial pearls are shaped in all the following ways: round, oval, with the paste and filled with white wax—Gallipoli, Messina.



CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, FEBRUARY 12, 1890.

Our readers are reminded that the paper is published every Saturday, and that the price is five cents per copy, and that the subscription price is \$1.00 per annum in advance. The paper is published every Saturday, and that the price is five cents per copy, and that the subscription price is \$1.00 per annum in advance.

THE MODUS OPERANDI OF SPIRIT MANIFESTATIONS.

A correspondent writing from Hamburg (R. F. Hart), asks us the following questions:

First: What is your judgment in the philosophy of the mode by which spirits produce the physical and mental phenomena observed in circles?

Second: Is there any criterion by which we can distinguish between the manifestations of good spirits and those which are evil and if so, what is it?

These questions seem legitimately to follow those replied to in last week's issue—page 418—and to lead us on in the same channel of thought, but to problems which we believe no one has attempted to solve. Therefore, on entering the threshold of this comparatively new territory of thought now to be explored, we wish to say that we speak not dogmatically or authoritatively, but merely in the way of expressing an opinion. Our thoughts are based on history, observation, and experience; which every other person has, or may have, more or less, and we hope our remarks may provoke others to state their views on these most interesting and obscure questions, and their reasons for them, to the end that the true philosophy of the modus operandi of spirit manifestations may be plainly set in order before the millions of minds now anxiously turned in this direction.

In our article of last week—above referred to—we main- tained that living was growing—a constant unfolding of new faculties and manifestations, through new instrumentalities; that a human spirit is reason and life united, constituting a conscious personal life-entity; that it is not the physical body, but the internal, central force—the *us*—which attracts and molds off matter, and survives physical structure; that even- tual personality manifests itself through physical matter, and survives their dissolution; that life's capabilities do not culminate in the evolution of humanity, but go on evolving new forms and functions of being.

If we have succeeded in putting truth in the form of ex- position which the mind can comprehend, we are now ready to examine into the power of the spirit, and its relations to the body on the earth-plane, and to follow their significance into the inevitable beyond, and determine their operations there.

Human nature is governed chiefly by two forces, called physical and spiritual. Physical forces are exhibited through our material nature, in the mineral, vegetable, and animal growth. This force is also exhibited in the natural, or purely physical man, but in him are also exhibited the spiritual forces which in a greater or less degree control the physical forces and their manifestations. The body is more or less subject to the spirit—the reason, the will. The spirit grows, as in other cases, becoming more and more perfected, and controls more and more the manifestations of the body. The manifestations of the spirit through the medium of matter evidently flow from a spiritual center to matter—the judgment seat—which may be compared to the center of the physical man, the heart. The perceptions of the human organism respect to the judgment seat—the internal us, and to the degree that there is a unity or a consensus in the manifestations of the man, there is spirit influence.

It is to be noted that every individual or spiritual manifestation through the earth-plane, or afterward, is either a physical or a spiritual. First, the spirit itself may be manifested, or, secondly, the spirit may use the body as an instrument of manifestation. The spirit may use the body as an instrument of manifestation, or, secondly, the spirit may use the body as an instrument of manifestation.

ought to say and to do the things we in our human spirit in- terior, and afterward wish we had said and done. We find to our sorrow that the doctrine of the immortal—the judgment seat—are interpolated or perverted by unfavorable conditions, and by purely physical influences the passions and appetites. Our consciousness of this fact not only proves the independent existence of these two forces in the human organism, but their synergistic manifestations, at least in some cases. We believe the immortal spirit is strengthened by these exercises, until it finally triumphs over physical limitations and forces. This spirit exists in realms more sublimated than earth mate- riality, and is incommunicable to the human senses, and from this plane the spirit manifests in us; and the question is, How is it done? We answer, by two, and perhaps three or more methods.

Dr. Fowler, some years ago, had a most interesting experi- ence, which was published at the time, and therefore we will state but a part of it, and that briefly. He saw and conversed with spirits fully clothed with earth-bodies. They created electrical currents from four sides of the room, which centered in him, clasped him at his waist, and lifted him to the ceiling. This shows that spirits use electrical currents to produce some of their physical manifestations. We are inclined to the opin- ion, however, that spirits, under favorable conditions, at least, control the subtle elements, and form physical instrumentalities, by which human contact is formed with ponderable objects, which are then moved by the spirit force, in a similar manner as our spirits move things by means of our hands and the force of our spirit or will. The hands in themselves have no power to move anything, but the spirit in and behind the hands pro- duces the result.

Mental manifestations are produced, we believe, in some cases, by the spirit flowing into the medium, and controlling his physical organism to utter itself in the same or a similar man- ner that our spirits control and utter ourselves or themselves through our natural bodies. In these cases, the natural self- hood, the natural spirit of that body, lends its physical structure and instrument of manifestation to a foreign spirit, who uses it instead. The natural self-hood of the spirit may, or may not be conscious of what that other spirit has called or done through its body while it occupied it. The spirit controlling it may or may not close up or shut off the means of observa- tion through its natural organs, as well as of manifestation, and thus many mediums are rendered unconscious of what is said or done through them while in the mediative state. In many cases undoubtedly the self-hood is thus rendered uncon- scious, in order to prevent the influence of fear operating adversely to the spirit's control and manifestations. This view of the case is strengthened by the fact that many mediums (and especially speaking mediums), after they acquire con- science in the spirit's control, are allowed to be conscious of what they are made to do and say, and what the spirit says through them is as new and interesting to them as it is to their auditors.

We think the modus operandi of the spirits in the produc- tion of writing, may be the same as that by which they pro- duce the speaking (or it may be otherwise). The spirit may inhabit the human organism and take the place of the rightful possessor, and control the body and its members in the same way that the natural spirit controls it. That is to say, the mental force of the possessing spirit may be directed through the hand to write its sentiments.

Another modus operandi by which spirits write, through the hand of a medium, is, we believe, purely physical; that is to say, the spirit creates a sublimated instrumentality—a hand, if you please—by which it grasps the hand of the medium, and controls it to write, as we may do with a child's hand. In sup- port of this hypothesis many writing mediums say that their hand or we as appears to be grasped by another person, and is then controlled to write. Moreover, while writing is thus being produced, the medium is entirely free to converse, and to talk on subjects entirely foreign to the subject written upon through the hand. Some of our most profound lectures are written in this manner and then delivered by the medium in the natural state. In this process it is evident that the self- hood, the spirit and consciousness of the body, are not in- terfered with. The spirit simply grasps and uses the hand to write out its thoughts on paper.

As to the second question of our correspondent—Is there

any evidence by which we can distinguish between the mani- festations of good and evil spirits?—we answer: Good and evil are relative terms, and that communication which is good for us, may be, and is undoubtedly, good for somebody else, and some arrangement in us to quarrel with it because it is good and glory. Arrogance is good, but it is folly to think we are better because we can not assimilate our nature to it. It is good to great quantities without injury. It is good to believe, first, that spirits lie, to prevent the surrender of our free- will, and a reliance on another—on some authority, even your friend of a spirit, even. Everything is growing, is good except, perhaps, our folly in seeing the good in it. We have we can't eat it and preserving the good in it, simply because we can eat it. We ought to know, shall have, a broader view, and we may spare our minds we consider that if we can eat out the stalk, the seeds are we can eat them. Whatever we can not assimilate to us we had better pass in peace to those who can. We are to be able to say that we know of no external authority which can justly presume to decide what is good or evil, and we trust there never will be such a criterion. (That does not mean cheerfully to lead himself to believe in the opinion that he intends to hold each of us responsible for the proper exercise of the judgment and freedom to give us, and with this view, seeing the hovering of an- tial authority, we think it would be a blessed thing if we could be to us, and we don't know but that they do, in some cases does not seem to be quite made out. It is well for us to know for themselves what is true and right.

"I AM DYING."

Mr. and Mrs. John M. Smith to her husband, on Feb. 4, and told her body down to rest no more. She is beloved by all who have her. We have been many years acquainted with her from her childhood. For our child's husband, peace and quiet. We have seen her the last of her life, the teacher in our school, the mother of her life, the faithful, loving wife and mother. There was peace in her countenance, in her speech and bearing, and she reigned in her presence. The death of a lady long- lived, a year ago—had had her to rest in the earth. She was peaceful with her husband in the Christian faith, and by associated themselves with Dr. Farley's church, in South. We sympathize in the remark made at the funeral service by Dr. Farley, viz., that his acquaintance had been so close and his love and esteem was so great, that he dare not himself to speak of her virtues and holiness. For her our acquaintance and our esteem.

"My dear husband, I am dying." These words were uttered by the birth of beautiful twin children, and by the death of one of them at the moment of its birth. Truly a Lord giveth, and taketh away. We saw the mother die in her coffin, with her dead babe on her breast, and all a premature spectacle! Good grant that the grace of the mother may fall as a mantle upon the surviving daughter, and may bless the life of the son, and husband and friends. She was aged 25 years 3 months and 21 days. And then, in the full of life, and the vigor of usefulness, are the fair and good earth passing from the natural to the spiritual realm. It would be a blessed thing if all were like her, prepared to enter into the higher joys of the spirit-life at any moment the Messenger might arrive to conduct them home.

Judge Edwards' Discourse.

Through an arrangement in the Tribune, several issues after our last issue came from the press, or press to publish this week a report of the late lecture of Judge Edwards at Dole's Academy, which was so highly ap- preciated by the audience. We have, however, been unable to defer the publication of this lecture until next week, in order to give the Judge an opportunity to thoroughly read and correct the report. The consideration of having a perfect edition of this interesting and instructive discourse, we could possibly have given this week, with our hope, and compensate our readers for the disappointment of not having it in the columns of our present issue.

THE NECTARIAN'S GOD IS IMPOTENT.

The plaintiff's papers are defective. He has not made a case for reasons to adjourn. For a justice to go before her to deal with no facts in evidence, is to come out of court unaided. Let Mr. Thompson put himself right upon the record instead of asking for a verdict by authority of abstractness, by moving all facts pertinent to the inquiry (an impossible thing for reason, whether sitting as judge or vote to award, always there and being within law jurisdiction,) let him make a case the "many repeated facts" of his belief; let him go into court submitting these facts in evidence like an honest, intelligent and earnest man; and then hear what reason has to say to him. On the last page of the Transcript that contains his question he will find the record of a fact reported by Mrs. J. B. Thompson. (That fact is true that fact to begin with. Ask first of the authority of that fact, and it is his own. The Transcript is a published reference to F and the law is against

It is noted that strangers take wrong heads and pay-
ments falling may be added to forming an estimate of
the results, and of the authorities of their payments, we
explained to our advertising columns a collection of the sym-
ptoms and conducted earnings of the firm in relation to
the - to be kept standing for a few weeks.

Webster's definition which is "a person who
owns with the expectation of profit, and who
nothing of speculation, and therefore not a
definition. Words are not to be taken at their
face, but from the sense of the language in which

one purpose in publishing "Virgil's" article is to show Spiritists the ignorance of Webster on the subject—not to dishonor him, but to honor progress.

Virgil says: "The signs wrought by the magicians in Egypt, such as changing rods into serpents, water to blood, and bringing up frogs into the land, prove the aid of supernatural power."—Ex. viii. 8.

Now, here are stated to have occurred phenomena not within the experience of any living person, and, we believe, never were within the experience of man, as proof of supernatural power. By analogy, "Virgil" must admit that Dr. Dade, Dr. Brown Williams, and a host of other psychologists, exercise supernatural power. They, too, turn water into blood, cause frogs to come up from the land, and bring up frogs before their subjects, and to the baffled mind it is real, but common sense tells us better now, and did, we believe, in the magician's days. These manifestations of nature must not be put forth to common sense as verities. First, it must be proved that the statements are true—that the things really occurred—and then proved that the magicians produced them. We undertake to deny that magicians ever produced a frog, and we call on nature and common sense as proof. We are sorry for the lingering disposition of designing men to impose such nonsense upon the ignorant and superstitious. In saying this we intend no personal disparagement, but because such imposition would be diabolical, truth demands this to be said. And here we at present rest, in sorrow that there is more evil design and ignorance among men than we have time and space to correct. We give place to "Virgil's" wisdom:

EVIL SPIRITS COMMUNICATE, BUT NOT GOOD ONES.

Does not the Bible, profane history, and modern Spiritual manifestations, establish the fact beyond all successful controversy, that men may have intercourse with evil spirits? The advocate of Spiritualism is so strongly fortified on this point, that before all others, he prefers such opponents as deny all agency of spirits in the "manifestations." Against such a position, he is best prepared to wage a successful warfare. In all ages, persons have claimed to hold intercourse with spirits—where claims have never been disproved. It is not to be expected that candid and reflecting persons, who believe in the divine origin of the Scriptures in the midst of such wonders as surround it, will adopt any theory or philosophical hypothesis to explain these "manifestations" which will not admit of a consistent explanation of all the spiritual phenomena of the Bible, without violence to the plain letter of inspiration—its necromancy and familiar spirits—its Egyptian sorcery and magic—its evocation of Samuel—its pythian damsel—inspiration of false prophets—its history of possession by demons and expulsion of demons—its national wandering and seducing spirits—its prediction of "devils working miracles," with its witchcraft and worship of devils. To deny the possible agency of evil spirits in manifestations like these of our time, is to deny the truth of the Bible. Let us examine the Bible on this subject:

The Lord said to Israel, "When thou art come into the land which I shall give thee, thou shalt not learn to do after the abominations of the nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or any observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18, 10-12.

"For they are the spirits of devils working miracles, which go forth into the kings of the earth, and of the whole world."—Rev. 16:13.

We will give the definition of the following expressions or words, and leave the conclusion with the reader:

1. **DIVINATION.**—Divination, the art of foretelling future events by previously recognized signs. The word is derived from the Latin *divinus*, and that again from *divinus*, forming an acknowledgment of the fact that secret things belong to God. The Greek word is *mantia*, and this, which takes its derivation from *mantho*, a prophet or soothsayer, is generally used in combination. Thus, *geomancy*, necromancy, *chiromancy*, *geomancy*, *ge*, the earth; *metromancy*, a dead person; *cheir*, the hand, and *mantia*, signifying, therefore, divination by means of dead or earth, by calling up the spirits of the dead, and by investigating the lines on the palms of the hands. Divination appears to have been early reduced to a system, and we find many prohibitions in the Word directed against it. The kinds of divination mentioned, are: 1, *Capsulomancy*, otherwise *Harpylomancy*, divination by the cup or jewel. 2, *Phylomancy*, divination by the wand or arrow. 3, *Necromancy*, divination by the dead. 4, *Oniromancy*, divination by dreams. 5, *Cleptomancy*, divination by lot. 6, *Phonumancy*, divination by voices.

There were some lawful means among the Jews for inquiring into the future. There were the prophets or seers; there were

the Urim and Thummim. God having thus made provision even for the infirmities of the people, all other means of obtaining a knowledge of future events were forbidden under the severest penalties: to be devoted to death was the punishment decreed against diviners and those who consulted with them; and it is to be observed that none were likely to do so save those who, on account of the unlawfulness of their designs, could not consult the lawful oracles, or those to whom, on account of their offenses, those oracles were sealed. Thus we find Saul declaring to the shade of Samuel: "God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee."

2. **ONIROMANCY.**—This is the art of interpreting good or evil fortune to the day when any enterprise is commenced, regarding some days as lucky, and other days as unlucky.

3. **EXCHASTIC.**—A person who practices incantation or conjuration; one who calls up Spirits by magic formulas; one who brings into action the power of Spirits. Ex. 7:8.

4. **WITCH.**—A woman who practices divination by the aid of evil Spirits; one who has a divining Spirit in her; one who exerts supernatural power by the aid of a familiar Spirit; "a medium for evil personations, by which the actual presence" of evil Spirits "can be realized," a developing medium. *Witch*—A woman, who, by a compact with the Devil, practices sorcery or enchantment.—Webster.

5. **CONSULTER WITH FAMILIAR SPIRITS.**—One who consults a Spirit that is within him, or a departed Spirit with which a compact has been made; one who consults a Spirit that inspires another, or that is familiar with another. **FAMILIAR SPIRIT**, a demon or evil Spirit supposed to attend at call.—Webster. "Mediums" of these days say they have divining Spirits in them. Some say they have made a compact with Spirits to be their constant attendants, familiars and guardians. Others say that Spirits are obedient to their call.

6. **WIZARD.**—A medium for evil or departed Spirits; a conjurer or enchanter.—Webster.

7. **NECROMANCY.**—Necromancy, Greek necromancy is derived from *nekros*, dead; and *mantia*, a diviner. It signifies divination or the revealing of secrets by the assistance of the dead. Necromancer, one who reveals future events by communication with the dead.—Donnagan.—Webster.

8. **SOOTH-SAYER.**—A prognosticator or fore-teller; one who undertakes to tell future events without reliance on Divine inspiration. Balaam, who went to curse Israel, is styled a sooth-sayer.—Joshua 13:22.

9. **MAGIC.**—The art or science of putting into action the power of Spirits; or the science of producing effect by the aid of departed Spirits.—Webster. James and Jambres who withstood Moses were styled magicians and sorcerers.

SORCERY.—Magic, with craft, or divination, with the assistance of evil Spirits; all these are comprised in sorcery, which are treated as a heinous crime. "Sorcerers shall have their part in the lake which burneth with fire and brimstone."—Rev. 21:8.

Some persons contend that necromancers, necromancers, and wizards, were always mere pretenders, and never had anything to do with Spirits. This is incredible. The signs imputed to them, the forms of expression employed, the statements made concerning them, and the severe penalties decreed against their offenses, prove the contrary.

The signs wrought by the magicians in Egypt, such as changing rods to serpents, water to blood, and bringing up frogs into the land, prove the aid of supernatural power.—Ex. 7:8.

The forms of expression employed concerning them—"A consulter with familiar Spirits," "A man or woman that hath a familiar Spirit," not pretendeth to have familiar Spirits—these passages prove that some persons really had familiar Spirits, and were not mere pretenders. The Bible exposes pretenders, and it would have exposed them if they had been such in this respect, but it does not contain the least hint of the kind.

In view of the foregoing, and the following Scripture, I would advise all that are so fond of, and following after modern necromancy, to take warning, and be contented with the Word of God as their rule of faith and practice.

"The soul that turneth after such as have familiar Spirits, and after wizards, to go a whoring after them; I will even cut my face against that soul, and will cut him off from among the people."—Lev. 20:6.

UNLAWFUL INTERCOURSE.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying, etc.—Acts 16:16.

We have here an unquestionable proof of such a communication of supernatural knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *phylomancy*, and which our translators have rendered *soothsaying*, signifies "to breathe divine prophecy"—*phylomancy* is a word. It is precisely the same word used by Hieronymus when referring to the divination of the Sythians, and which is also employed by him when speaking of the famous oracle at Delphi. The case is therefore strictly in point. In this instance, then, it is clear that an evil Spirit gave to the woman the power of making supernatural oracles;

for communications. The presence and power of the Spirit were absolutely necessary to the production of the signs for which the damsel was expelled her master. "The hope of their gains was gone, and their cheeks were turned to a fierce persecution."

The severe penalties decreed against necromancers, who consulted with familiar Spirits, and those who pretend to prove that the God of Israel decreed their destruction. "Thou shalt not suffer a witch to live."—Exodus 22:18.

A man also, or woman that hath a familiar Spirit, in a wizard, shall surely be put to death; they shall be slain with stones.—Lev. 20:6-27.

Now, let those who, in the face of such language, deny that the offenders named had intercourse with evil or demonic.

Both the law and the history, therefore, condemn the practice doomed with death, and the reason of its being so is manifest. *Polythemy* was the disease to be cured. The worship of the dead was the root of *Polythemy*; the worship of the dead was the root of worship. *Daye* was the root of the converse. Therefore the law struck at the root, prohibiting the whole on the pain of death.

Norveh was destroyed because she was "the witch of the north," that seduced nations through her witchcraft, and families through her witchcraft.—Nehemiah 8:4.

Babylon was prophetically tantalized, and finally destroyed for the same crimes. "Stand now with those who are with the multitude of thy sorceries, wherein thou hast been from thy youth; if so be, thou shalt be able to prevail, to be, thou mayest prevail. But these two things shall come upon thee in a moment, in one day: the knee of children and the head; they shall come to thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thy enchantments."—Isaiah 47:9-12.

Sorcery or Spiritualism has been Satan's masterpiece, a climax of deception and wickedness in all the past. It has never availed from our hitherto favored nation, and as have ever succeeded the prevalence of necromancy.

WAS IT DONE BY SPIRITS?

SARATOGA WATER CURS, February 5, 1888.

MR. ERROR: As there are many wise men of this age who claim to be able to explain the cause and philosophy of the manifestations claimed by some to be of Spirit origin, I feel like to present one species of manifestation for their consideration. If it be a scientific principle, and at the same time in the control of scientific minds, it must be of vast importance to the human race; and those wise men would do their men much good if they would explain the principles of its manifestation so as to bring it into general use; for it is that it is brought into use very frequently through Spiritism; and as I know of no law or agency but that brought bear by Spirits, they would confer on me a favor by enlightening me on this point. I see this principle or manifestation of much, sometimes in setting broken bones, sometimes in producing internal results, in various persons, that might be called spiritual operations, etc.

But as I have at this time a very important case on hand where the manifestation is very marked, I will give it by way of illustration. It is the case of an enlarged knee. The knee above and below the knee, is very much enlarged. The knee is held, by many physicians, to be cancerous. Much has been done for it, but it grows worse. It was necessary to get up some action to work the accumulated matter out of the swelling; but all efforts failed in the usual way, and the knee grew worse. In this state (vitality being very low) I was requested to treat the case.

I commenced treating it, and relied upon my own magnetic powers and the assistance of persons in the Spirit-world. After a few days an action in the flesh about the knee commenced. After a while the knee-pain became loose, the fleshy parts adhered to the joints became loose, and whenever I put my hand upon the joint, every muscle and nerve seemed to be in motion, and often in violent action; the action then seemed from the body to the feet, and if there is any pain in any particular part, it will be sure to act upon that part and the pain is removed, and the action follows the pain to the feet. Now it is not necessary for me to be with the patient to get this action, as at first, for Spirit-friends have got such power of the patient that at any time it may be desired, they can get it; also, when asleep, it seems to work with me as well as when I am operating upon it.

One learned physician explained it by saying that it was caused by some secretions under the knee-pain, but as it became evident that the knee-pain did not extend down to

[illegible]

1. The first part of the document is a list of names and their corresponding dates. The names are listed in a column on the left, and the dates are listed in a column on the right. The names are: "John Doe", "Jane Smith", "Bob Johnson", "Alice Brown", "Charlie White", "David Green", "Eve Black", "Frank Gray", "Grace Pink", "Henry Blue", "Ivy Yellow", "Jack Purple", "Karen Red", "Leo Orange", "Mia Silver", "Noah Gold", "Olivia Bronze", "Peter Copper", "Quinn Iron", "Rachel Steel", "Sam Tin", "Tina Lead", "Uma Zinc", "Victor Nickel", "Wendy Platinum", "Xavier Silver", "Yara Gold", "Zoe Bronze", "Adam Copper", "Eve Iron", "Frank Steel", "Grace Tin", "Henry Lead", "Ivy Zinc", "Jack Nickel", "Karen Platinum", "Leo Silver", "Mia Gold", "Noah Bronze", "Olivia Copper", "Peter Iron", "Quinn Steel", "Rachel Tin", "Sam Lead", "Tina Zinc", "Uma Nickel", "Victor Platinum", "Wendy Silver", "Xavier Gold", "Yara Bronze", "Zoe Copper". 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